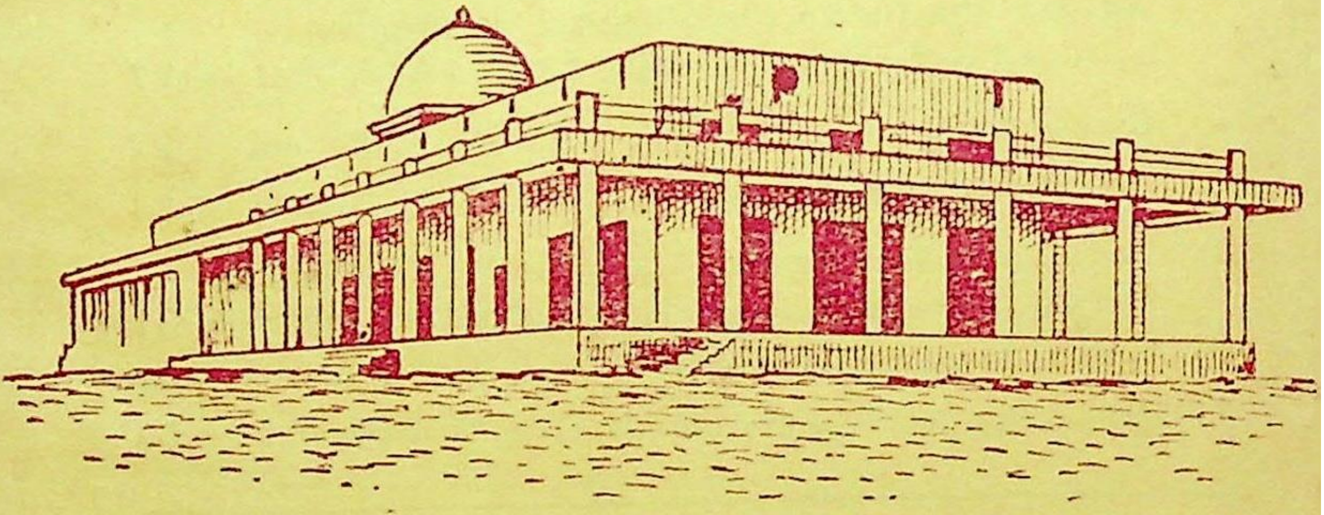
4/83

Pathway to God

आत्मा वा अरे द्रष्टव्यः ।

(A Quarterly Journal of Spiritual Life)



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PATHWAY TO GOD

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Apology

The press to which the printing work was entrusted did not start the work in good time and after some days, - complained that there was a break-down in the machinery. We had therefore to change the press and get the printing work done.

Delay in the publication of this Number is much regretted.

PRAYER FOR UNIVERSAL WELFARE

स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां
ध्यायन्तु भूतानि शिवं मिथो धिया ।
मनश्च भद्रं भजतादधोक्षजे
आदेश्यतां नो मतिरप्यहैतुकी ॥

May the world be peaceful. May the wicked become gentle. May all creatures think of mutual welfare. May their minds be occupied with what is auspicious. And may our hearts be immersed in selfless love for the world,

....Bhagavata,

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3-7-1886

Samadhi - Nimbal
6-6-1957

EDITORIAL NOTES.

1. True education is that which releases.

The terms 'education' and 'knowledge' are often misunderstood to mean some thing which they really do not cannote, In the name of imparting education and knowledge certain activites are carried on. but they do not really serve any purpose We, the educated many a time turn out to be un social, corrupt. immoral, cunning, crooked, irresponsible and indisciplined. We boast of our little knowledge and exhibit our arrogance. In the name of acquiring knowledge we receive instructions in many subjects in some of which we attain specialization. But this hardly helps us in developing an all-round personality and good character. In these days the so-called educated sometimes are not even able to earn their livelihood which is the least we expect from our education. We therefore hear people saying that the uneducated are far better and more honest, industrious, and straightforward and less troublesome than the educated, The educated prove to be a nuisance and therefore are of no use to the society. What is the use of such education and knowledge that render men useless and bind them too much too the affairs of the world ?

In our sacred texts however we come across statements emphasising the supremacy of knowledge (ज्ञान) and education (विद्या). The Gita says that the fire of knowldege reduces all actions to ashes,

ज्ञानाग्नि : सवंमर्माणि भस्मसात् कुरुते । (IV-37)
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते । (IV-38)

There is no purifier like knowledge. The Upanishadic statement that true education is that which releases is also equally significant.

सा विद्या या विमुक्तये । It is to be noted here that the term

Knowledge and Education are used in these statements in a special sense. Knowledge (ज्ञान) is the knowledge of Brahman or God supreme. Education is meant to obtain the knowledge of Atma and Brahman Knowledge and Education understood in this special spiritual sense different from the ordinary sense claim to destroy the ignorance and free us from bondage and suffering accompanying it. Besides, they also assist us in being near and dear to God. This is why in the Gita Lord Krishna has declared that thewise man(who knows God in reality) is extremely dear to God and He is extremely dear to the wise man.

(ज्ञानी) प्रियो हि ज्ञानि नोऽत्यर्थं महं स च मम प्रियः (VII-17)

It is therefore necessary to distinguish the ordinary meaning of the terms 'education' and 'knowledge from their spiritual meaning. In the ordinary sense knowledge and education make us selfish, dependent, narrow-minded, the slaves of our likes, dislikes, prejudices and the like. With such knowledge we suffer from jealousy hatred and cowardice and are incapable of practising independent thinking and are unable to work for the good of others. We develop the tendancy of working to please our superiors who are rich and powerful. Such knowledge and education instead of freeing us from weaknesses, bind us more and more. Knowledge and education worth the name are expected to release us from human weaknesses such as passions, hatred, prejudices, arrogance, narrow mindedness dependance etc. and help us in cultivating opposite virtues thereby enabling us to be moraly strong and men of character. Otherwise education and knowledge assume the form only of literacy, vocational and technical skill, specialisation in a few subjects and so on. In that form they cause more and more bondage instead of releasing us from bondage and hence they can hardly be appreciated. We cannot afford to waste our time and energy in pursuing such useless knowledge and education. The pursuit of knowledge and education understood in their true spiritual meaning alone is to be encouraged. Such education is characterised by humility and hardly breeds egoism and arrogance. विद्या विनयेन शोभते ।

2.Cultivation of noble and desirable habits.

Among the several factors governing human life habits are important next only to instincts Though rooted in instincts. habits function independantly. Whenever we do not behave in accordance with the well-established habits we feel uncomfortable. A habitual smoker feels uneasy if he does not smoke A habitual drunkard feels uncomfortable if he is not allowed to drink.One who has developed the habit of going for a morning walk feels uneasy if he fails to do so. Those who are in habit of offering daily prayer, worshiping God, practising meditation etc feel uneasy when they fail to practise them. Habits assist us in the smooth conduct of our daily life.

The numerous habits may be classified into individual and social, desirable and undesirable, material and spiritual good and bad habits. Those habits which are conductive for the health and happiness of the individual in this world are material and at the same time individual The desirable social habits promote social good and social progress Spiritual habits are conducive for the spiritual development and progress of the individual. Good habits lead to desirable consequences and as such prove beneficial to the individual or the society. Otherwise they are bad. The elders responsible for the formation of habits are called upon to encourage the youngsters to develop good habits from the early years.

Care must be taken to use the habits for one's betterment and spititual advancement. A wise saying suggests what habits are noble and desirable.

व्यसनानि सन्ति बहुशो

व्यसनद्वयमेव केवलं व्यसनं । विद्याभ्यसनं व्यसनं हरिपाद
सेवनं व्यसनम् ॥

It is therefore desirable to cultivate habits like taking daily bath, wearing clean clothes, regular reading of sacred texts, daily worship and prayer, meditation, attending religious discourses in the company of good people etc. These should form a part of our routine. There is no use wasting our time in idle gossip and such other activities.

...THE EDITOR.

* * *

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Sri Gurudev on god

1). God's Omnipresence and Omnipotence

Is it not wonderful that people should keep repeating that there is no God when God has filled this world in and out ? Is it not their misforture that makes them say that God is not ? That one should fall in a well of nectar and yet try to rid himself out of it ; what can we say about such a man except that he is unfortunate? The blind man is moving from place for a single morsel of food and he is kicking aside with his feet the wish-jewel that has happened to come in his way simply because his blindness he cannot see.

If these people were to open their eyes a little and look at Nature,they would soon find themselves convinced about God's existence.Do they not see Omnipotence everywhere ? That the sky canenvelop everything,or the wind move ceaselessly on, or that the fire should burn,or that the rain should quench the ground ; that the mountains should not move from their places ; that the earth must bear the burden, of all creatures, that are on its surface ; is not all this due to His order ?

2). God protects His Devotees :

Occasionally, God takes pleasure in throwing His devotess in the midst of difficulties ... But, ultimately, He does ward off all evil from His Saints. He comes to their rescuet all of a sudden. He seems to be nowhere, and yet comes all at once. He reserves happiness for His devotees. and takes for Himself their lot of sorrow. His devotees need not, therefore entertain any fear or anxiety ... They should only maintain courage, bear courageously the buffets of fortune, and God will show Himself near them-because, in fact. He fills the whole world. When death is before and behind, one should not run, for one's efforts will be of no avail. One should only invoke God, and God will come and take His devotee on His shoulders. For, who shall kill whom God saves ? Such a one may wander barefooted in the whole forest, and yet not a single thorn may pierce his feet. He cannot be drowned in water. He cannot be killed by poison. He can never fall into the clutches of Death. When bullets and missiles are hurled at him, God will protect him. And God will attend upon His devotee with all happiness. It is the duty of His devotee to remember Him at every step, and then God will follow him with all happiness. He will hold His beautiful cloth as a cover to protect him from the Sun When His devotees have sat in caverns, He has been their attendant. He has warded off their hunger and thirst, when they have become indifferent to their body ... Who else can be their friend who has no friend except God ? ... When God sends down His grace, even poison may become nectar.

3) God's Gift to His Devotees

God fulfils the desires of His Devotees "By the plentitude of their love, they have washed off the distinctiont between night and day, and are enjoying My immanculate happiness What I now do for them is to make their happiness increase and turn the gaze of accident from their enjoyment of bliss. As by covering her dear child by the eye of love, the mother runs after it by taking into her hands every plaything that it wants, and gives it every golden toy that it demands, Similaly I undertake to fulfil the spiritual ambitions of My devotee ... My devotee loves Me, and I care only for his one - pointed devotion Difficult indeed is real love between Devotee and God ... I have withheld from all, the knowledge of the Self, which I make over to My Devotee."

(Extracts from 'Thus spake Gurudev')

KRISHNAMURTY AND EDUCATION

Failure of the education system is one of the burning ssues today. That it has not succeeded in its objectives would hardly be an exaggeration. It is not a problem specific to India alone, but exists across all international frontiers and racial barriers, as evinced by the increasing violence on the campus of universities, rapid increase in juvenile delinquency, experimentation with drugs, sex, crime etc Closer home we find most of the major universities plagued with strikes by students, teachers and other supportive administrative staff. Accusations and counter-accusations are hurled at each other by different sections of the education system or by them at other systems in the society, and vice versa. Yet billions of dollars are being spent the world over on expansion programme in education in an attempt to bring the light of knowledge to as many individuals as possible We have banked our hopes in the belief that as ignorance is dispelled and literacy spreads people will understand each other more, and better. They will be less sectarian and communal, more open-minded and objective. Selfcenteredness will be replaced by concern for others, realising the close inter dependence of people and their essential sameness. It is believed that man is selfish and petty only because he is ignorant. A literate person is ipso facto one with broadened horisons, deeper understanding and a greater sense of responsibility; in sum, a more worthy human being. On this conviction crowns rolled in dust, feudalism is condemned of its caste consciousness, and Democracy ushered in. Henceforth, it was surely obvious, that laws would be made to benefit the common man and industry would be run to ensure his economic needs, just as the organs of mass-media would function as his spokeman His voice would be heard by the powers that would be for they would be his representatives. And all this on the assumption that education would bring in the equired enlightenment !

Instead we find that although the actors have changed, the play has remained the same. Kings now have new names-President, Prime Minister, Party Secretary etc. The game of power continues, avrice and ambition still hold the centerstage, power is as important as it ever was We do not find as a consequence of educating the masses an increased awareness or understanding of the general malais in society, nor any inclination about a change for the better. Committies and experts by hundreds if not by thousands have given their considered suggestions. Monumental sums of money have thus been spent on the R & D of instructional techniques, training of personnel, greater sophistication in setting and evaluating examination papers. In sum all manner of changes in the structure of the system have been attempted, only to be met with a succession of failures. Some of the questions that inadvertently arise as a consequence make one ask exactly where lies the prob em? Do we need even better structural remedies than tried before, or does the solution lie **outside** the system of education ? Would the problem be solved if the allied systems in the social set up are better managed, have a higher functional utility and efficiency ? On the current mechanical model on which our society is run, it would certainly help if all systems worked in concert and not at cross-purposes. For instance, if the economic systems were stable and financially viable, if the political pundits did not Interfere with functioning of other systems and so on, it would certainly reduce the inter-system stress and conflict, which in turn could to an extent bring about smoother intra-system processes. But, and this is the crucial question, can a structurally well-adjusted well-managed society, as a factor by itself, and presuming that is a possibility, be able to change the accepted norms, values and attitudes of individuals ? After all, it is these that motivate behaviour, goals and ambitions, which in turn give direction to the systems. In other words, can one change the intrinsic core of the system without changing the individual ? Does the solution lie then, in improving the structural aspects of the systems, or in transforming the core of the system by changing the individual ?

What follows is an exposition of J.K. rishnamurty's views on these and other related questions regarding the education system. According to J Krishnamurty " .... human beings are outwardly educated, cultured,clever, but inwardly they are violent .... Education is the change of the inner man. "1 "To transform the world, there must ber egeneration within ourselves. Nothing can be achieved by violence, by the easy liquidation of one another.We may find a temporary release by joining groups, by studying methods of social and economic reform, by enacting legislation, or by praying; but do what we will, without self - knowledge and the love that is inherent in it, our problems will ever expand and multiply. Whereas, if we apply our minds and hearts to the task of knowing ourselves, we shall undoubtedly solve our many conflicts and sorrows. "2 To begin with, he questions both the basic rational itself of the education system and secondly the systematic approach to understanding and solving this problem of failure of the education system.

The education system is based on the Socratian conviction 'Knowledge is virtue', and if one may enlarge, the more knowledge the more virtue. It aims thus at expending the maximum quantum of information that memory can take, creating at the same time as many verticle compartments of knowledge as there are fields of knowledge, with little or no lateral inter connections It is assumed to be a process underway simultaneously and automatically, in the brain ! In the absence of effectively interlinking the different branches of knowledge and relating them to ourself the result is a fragmented understanding of the environment, as well as of man in relation to this environment. The ratio-analytical approach it employs serves well the purpose of collecting maximum empirical data, but also by implication devalues the significance of emotions. As they are beyond

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1) Krishnamurty on Education Page 39 Published by Orient Longman.

2) Education and the Significance of Life Page 55 Pub by R. I. Publications

the empirical reach, their subjectivity disqualifies them from being considered reliable. This is, speaking psychologically, quite fatal to man because in ignoring his emotional side, relegating it to a position of unimportance he also closes his mind to understanding a vital part of himself - his fears, desires, hopes, frustrations & so on. By using reason he rationalises their presence, but is unable to understand their source, their role in him and their hold on him. He is not able to inter relate these to himself as a whole organism. Pulled in different directions by conflicting demand made by his reason and emotions he tries to escape the suffering and anxiety by fitting into the "stream of social and economic activity". 3 Occupyting the most profitable, the most powerful position possible, gives him a sense of security and certainity. He feels that he has the source of his fears under control, that if he can ensure conditions of life that will minimise suffering and anxiety it will be the equivalent of being happy. To attain it he is willing to resort to unscrupulous, ruthless means, violence crime anything. But this is an incompiete understanding of oneself with disastrous consequences, says Krishnamurty," .... if you are merely concerned with power, with money, with a career .... that is only a part of life and to be concerned only with a part of life is to be insensitive, and therefore to lead a life of shallowness and misery ..." 4. As you study mathematics so you have to study fear-because it is our insecurities that breed fear, violence, ambition, greed, competition, wars ..." 5 This state of mind is the direct outcome of a fragmented comprehension of the self - and unhappily, fragmentation is what the education systema is producing by its emphasis on the ratio-analytical approach.

Krishnamurthy next questions the validity of the belief that a systematic approach can prevent the education system

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3) Krishnamurty On Education Page 12

4) Ibid Page 30

5) Ibid

from being a failure In other words, the presumption is, that we require a better, more efficient system, which will be able to bring about a qualitative improvement in education in terms of character development of the individual. Krishnamurty believes such a goal can never be achieved by a system no matter how superior it is. He has a definite axe to grind with the systems approach to so living social problems, and it is for three reasons; firstly he belives that systems however worthy or idealistic in their orientation will ultimately be restricted by their formal structure within which the individual must operate. He must accomodate himself to the system and not vice versa. Secondly, they will be compelled to act within certain constraints imposed by their interest in self-perpetuation. To that extent the interests and wellbeing of not only the individual but of society in general will be secondary No organisation will consider dissolving itself even if it is found detrimental to people. Thirdly, systems are not self-operative entities They are formed, directed, and governed by a few people, and obviously in their interest. This exclusive nature of motives is bound to be prejudicial, and manipulated to promote vested interests. This is a factor of rare importance.

The spirit of holistic reciprocity is absent. In its place we find reciprocal anxieties and fears. This suits the vested interests for it ensures the continued dependency of the individual on them. Krishnamurthy accuses them all-religions, church, education system, the industrial sector-of exploiting man's fragmentation with promises of salvation n their respective fields-on condition of continued patronage.

"We are all in the same boat in a stormy sea,
And we owe each other a terrible loyalty." 6.

To keep from drowning in this sea, we must all support each other in keeping these systems alive Herbert Marcuse calls it the techniqne of 'repressive desublimation'- keeping

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6) G. K. Chesterton in 'Politics of Experience and the Bird of Paradise' by R. D. Laing

people in a perpetual state of metaphysical incoherence so that they always look for and depend on factors outside themselves to sooth their feares and lull them into a false sense of security.

Thus we find that the process of fragmentation is introduced by the fundamental rationale of the system of education and reinforced by its structural representation through systems and institutions. The limitations of this process and the manner of functioning of a system are self-defeating in the purpose of character development of the individual.

In the ongoing divisive processes fragmenting man, not a small contribution is made by the family. It is in a family that maximum conditioning takes place during the processes of socializing. The childeren learn to become functional in not only the mechanical skills. but also internalize values, attitudes, fears insecurities, ambitions, levels of aspirations and so on They become more - or - less stereotyped versions of their own parents. Hence family is crucial in the process of character and personality development, and is perhaps of even greater importance than the education system in perpetuting the existing state of social disorder For this he places the responsibility squarely on the shoulders of parents. They can be effective in their role and its responsbilities only to the extent that they as individuals are free of their "cumulative fears, unhappiness, & frusrrations".7 Individuale when they become parents are not suddenly and automatically transformed into selfless, loving and unified humaneings. Distortion of the payche as a result of their fear, frustrations, etc. reflect in the performance of any role, that of a parent, an educator, a citizen. Fewer the distortions less fragmented will be the individual. Broader & deeper will be his grasp of responsibilities in the context of a holistic understanding of life What is involved in it is the growth of the individual from a level of comprehension that is primarily

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7) Education and the Significance of Life Page 101.

self-centered to a level of understanding, where the individnal experiences his 'self' as linked with the other 'selves', and thus to feel as much responsibilty for their welfare as his own In other words this is a process of defragmentation within the individual as well as without. He is a'whole' that finds meaning in interaction with his environment in his completion. Considering that in most people such a growth is absent, Krishnamurty is sceptical of the quality of love parents have for their children He is of the opinion that, "Parents, although they love their children, but their love is distorted corrupted, bytheir love for acquisitions, aggrandisement, fear of losing their position in society. "8 Their fears and insecurities are pacified by these, and become a major stake in preserving the status quo visavis the prevalent social structure. Hence despite the awareness of its worthlessness they not only accept the existing social conditions but actively participate in their continuity. This, says J. Krishnamurty is no love. it has no concern in it for the childern, it merely produces clones to fit as cogs in the social wheel. " The childern become a mere projection of the desires and fears of their parents" 9 " To love one's children is to be in complete commu nion with them, it is to see that they have the right kind of education that will help them to be sensitive, intelligent and integrated ".10

A dimension of their state of mind is seen reflected in the motives for having children. In a rhetorical question J. Krishnamurty asks " Do they (parents) have children to perpetuate their name, to carry on their property ? Do they want children merely for the sake of their own delight to satisfy their own emotional needs ?"11 If so, then these are self - centered exercises in ego - boosting. They have nothing to do with the realisation of their responsibilities to wards bringing up children as sensitive and integrated human beings

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8) Ibid.
9) Ibid Page 103.
10) Ibid Page 101.
11) Ibid Page 103.

Inadvertently, the family also encourages isoaltionistic tendencies, by conditioning the minds of the children that its survival is more important than of the larger good in the interest of the social structure, to say nothing of complete indifference to events on the international front. Lessons learnt in self-centerdness in the cradle bear fruits when the hand rules the world. In the meanwhile, the child is passed on to the edutation system to be further trained in the art of survival in this world. So we now come to the limitations of the education system. Within it we find the limitations imposed variously by the fundamental rational of the education system, the structural constraints of a 'system' and the role of the vested interests in the system, as discussed above. We next take into consideration the responsibilities of the educator and the student, followed by the quality of education that is **being** imparted and that **should** be imparted.

Speaking of the educator, we find him handicapped by his unresolved fears and frustrations,in much the same way as a parent This similarity in predicaments is due to the fact that as **individuals** they are not integrated organisms. Patterns of life-long conditioning are impediments to his understanding himself as well as a whole He continues along the predefined roles,and in search of set goals–without questioning their holistic meaningfulness to him. Infact, keeping alive his fragmentation, and thus his fears and insecurities he little realises to what extent he has been abused as a human being. It is rarely that one finds an educator who is clear why he wants to teach.In the words of J.Krishnamurty, " Is it merely to turn out students in the mould of technological human beings ? or is it to help the students to examine and understand the values and influences that surround him and of which he is a part ?" 12 And if this purpose is to be fulfilled, must he not be aware of them himself ? Thus the educator must be clear, first of all, as to

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12) Ibid Page 104

his motives for taking up the profession, and secondly, himself have the state of mind, the values, the sensitivity that he can pass on to the students with which they can hope some day to understand the society and its conflicts. It is foolish, says J. Krishnamurty to run after any utopian social structure' especially when we try to change the present without first understanding what it is; yet we are busy implementing schemes of what we think society ought to be.

Further, Krishnamurty cautions the educator from becoming the symbol of authority. Let no student believe and act as if his teacher's word is the last one. Let him apprehend experientially if need be, the validity of what the teacher speaks rather than accept it on blind faith. "You have to learn to accept anything which you yourself do not see clearly, never to repeat what another has said." It is one of the chief hurdles in learning, unless this factor is discounted, what goes by the name of learning is no more than information gathering. Intertwined with this factor of authority is that of discipline. It is a useful tool to control and subjugate, but not to induce a state of mind for learning ".13 It is an easy way to control but not to understand The authoritarian and disciplinarian attitude of the teacher damnpens the flow of spontaneity and sensitivity to such a degree of dehumanization that makes one oblivious of "... the blue sky, the pretty flower ", who, has no 'joy' but only a neurotic compulsion to 'perform', acquire. To discourage this tendency both in students as well as in the teacher, Krishnamurty suggests that he take the student as an equal partner-and not as one speaking from a superior position giving instructions to pupils. Such a relationship will not strengthen fear He must open up his own fears and insecurities to them - this honest approach will greatly encourage students to be equally open and direct with themselves and the teacher.

Krishnamurty finds the problem of authority particularly acute in India where testimony as a source of knowledge is accepted and revered. As it is rarely possible in masse to

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13) Ibid Page 33

grasp intuitively in its entirety what the 'authority' says, the acceptance is uncritical and blind. Each individual must experience the truth of a statement first hand. It is his personal journey, it cannot be traversed on his behalf by anyone. If he is to be freed of his fears than he has to set himself free. And the begining is to do away with uncritical acceptance.

The teacher is warned of another pitfall- " .... his knowledge and experiences must not become his addiction his security. his prison." 14 It is the surest way of becoming one's own prisoner. Learning is a continuous process, it does not stop after the completion of formal education or because of becoming a professional, teacher. A continuous interaction between man and his environment ensures dynamism and expells stagnation. Further, the educator must not consider his students an extension of himself, in the way in which parents consider their children. This form of self-continuation and self-projection is an impediment or self knowledge and freedom. It shackles the teacher preventing him from growing independently of the ambitions and projections he has of his students. It also does not allow the student to strike his own path for he is then obliged to conform to expectations of his teachers It becomes yet another form of bondage, for the student.

Of the student he asks a question similar to the one he posed to parents and teachers. Why does one enroll oneself as a student of an institution ? What does one expect to gain or achieve ? It is because everyone is doing it ? To Krishnamurty, being a student is of as much responsibility as being a parent of a teacher. It is a dimension of the over all malady, the problem to which we are seeking a solution. No educator or a parent, can bring about a transformation in the student unless he too wants it. They can merely take the horse to the water as it were, but not make it drink. His enrollment must be wholly voluntary and not due to any persuasion that makes it mandatory to 'involuntarily

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14) Ibid Page 110

voluteer', for fear of the stick or greed of the carrot. This attitude will confine the student to the limits defined by his insecurities and fears. His main interests will be to acquire such knowledge as will help him to contain these. He must be a student only because of his burning desire, the 'mumukshatva', for knowledge, learning and understanding. not just this or that aspect of the external world but as an integrated unit with its complexities but essential simplicity

Education should be for its own sake. If it is mainly fot the sake of acquiring a skill or expertise, though that is not precluded, it is merely mechanical in nature. It does nor have the quality of wholeness that characterises this world and us It does not in any way help in the integration of the individual, rather it provides".... avenues of escaping oneself whether through gaining professional skill, expertise, importance in job etc. "These goals become important in themselves, and cease to be the means for the ultimate aim of self-knowledge

J. Krishnamurty urges a student to understand what is the state of the society. From this, what it could or ought to be will follow. Reversing the process as is often seen, does little more than confound and confuse the issue still further. To a situation that has escaped one's understanding, when one adds improvised schemes to bolster one failing system or another, which in turn fail in their remedial efforts, for in any case they were based on incomplete and distorted picture of the original state of affairs.

Finally, Krishnamurty speaks of the quality of education that must be there if our expectations and hopes in education are not to be disappointed.

Education should create sensitivity to conditions of life around one, and not a scramble for security like a herd of cattle on rampage "Education is not just to pass examinations, take a degree and a job, get married and settle down. but also to be able to listen to the birds, to see the sky to see the extraordinary beauty of a tree. and the shape of the hills....As you grow older that sense of listening, seeing, unfortunately disappears because you have worries, you want more money, a better car—You have become jealouse, ambitious, greedy, envious —"15 Acquisition of knowledge is mechanical but learning involves growth, training in a skill makes for efficiency and not for completeness in an individual, or to see the significance of life as a whole. It is desirable no doubt, that a system of education is able to develop a capacity, a talent. But if the developed capacity and talent is to be a psychological crutch in an effort to feel secure, then it is no longer as desirable. It will function in much the same way as the acquisition of material possessions or power Krishnamurty wants one to be free of everything even the sense of pride that may serve to divide and separate one from another " ... denying the fulness of life "

He enlarges on the concept of insecurity, that it is greed and fear that is the root of all divisive tendencies, resulting in violence. Spurred by it one is unable to give reign to vaulting ambition presuming that achievement is the mark of the overall worth of a human being, and that this can bring about a permanent state of security and absence of fears. One does not understand that what is really being implied by 'security' is hardly anything more than a permanent state of comfort and luxury, the monetary capacity and the power of status with which to enhance and continue them. Security is not in anything, or an event, or - person, or a set of circumstances. It is an intangible, trans-personal state. It is a state of Being, found only when one lives in the present, unimprisoned by the past or by the future. It is in the understanding of what is, only in that can one know the Truth Only that will not change, will not deceive. For it, man must be ever alert, born to every moment and dying to it, free of the wearisome load of the anticipated and the unrealised

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15) Krishnamurty On Education Page 11

" Look to this day !
For it is life, the very life of life --
For yesterday is but a dream
And tomorrow is only a vision...."16

Such a man is 'free', fearless, secure in himself. And of him we can expect love, care, sensitivity and truth.

If mankind is to stop deluding itself, and believing in expectations of our education system that have as little content of validity as hallucinations, then it must systematically dissolve as many fetters as possible. Also, it must redefine and broaden the scope of the on which is based the education system. Philosophers from Plato to Dewey,Vivekanand to Dr.Radhakrishan have devoted not a little time to systemic solutions. But as Krishnamurty says, to change a system is to change the individual. Let each human being be convinced and motivated to change himself in order to change the society And the urgency of undertaking this task immediately is brought to us in his words, "It is your house on fire ? " do you want to wait for others ? Do you want to spend time deciding the cause of the fire, the persons responsible, the events leading upto it and so on ? Or do you want to act immediately to fight It ?" 24

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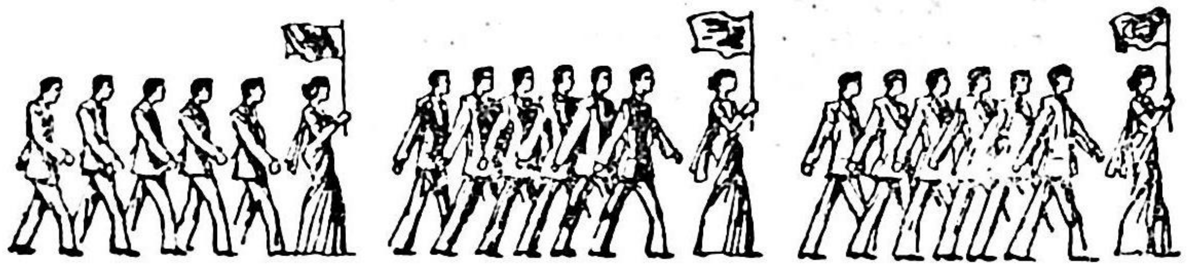
16) Kalidas

24) From a leature in Bombay Jan, 179



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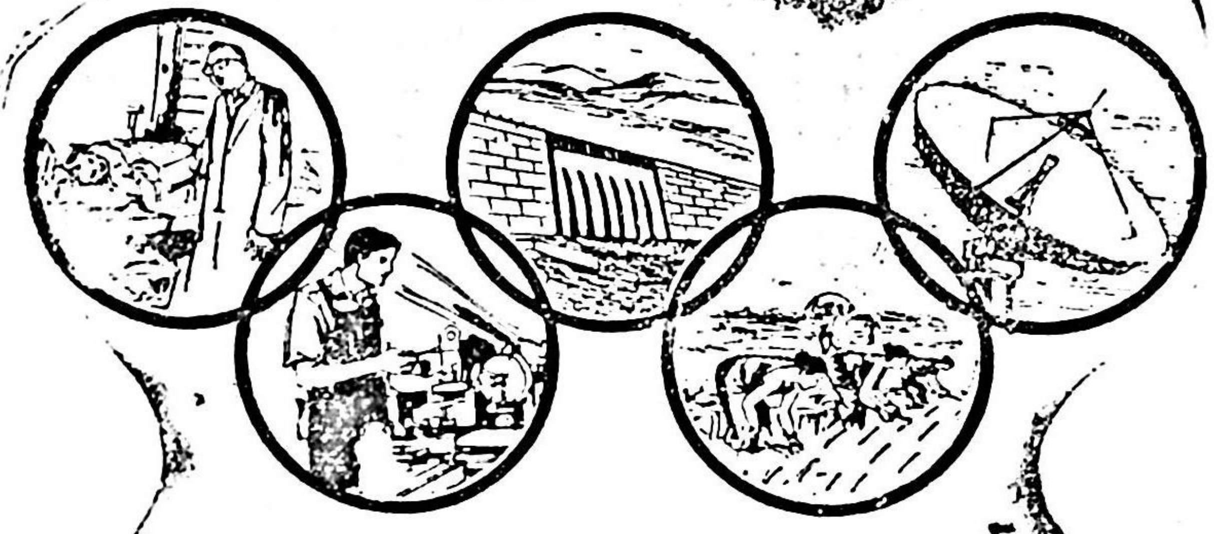

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LET US ALL JOIN HANDS TO BUILD A STRONG NATION

davp 82/557

An Examination of Some Criticisms Levelled Against The Indian Philosophical Perspective by Albert Schweitzer.

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In his famous book : ' Indian Thought And Its Developments ' the late Dr. Albert Schweitzer has levelled against the Indian Philosophical perspective (in general) some serious criticisms which invite serious attention of the serious students of Indian Philosophy and of the Philosophical views of Albert Schweitzer. In this article I propose to state and examine a few important ones among those criticisms (1)

The main and the most fundamental criticism levelled against the Indian Philosophical perspective by Albert Schweitzer pertains to what he calls the spirit and attitude of ' Word and Life Negation '. Schweitzer thinks (although, strictly speaking, there is no warrant - either logical or even chronological for such a thinking) and says that the Indian Thought in its very nature is entirely different from the Western Thought because of the great part which the idea

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1) In Chapter III of his classic work : ' Eastern Religions And Western Thought ' the late Dr S. Radhakrishnan has stated and examined Albert Schweitzer's criticisms of Indian Philosophical Thought very elaborately and exhaustively, though along a different and a more general and wide-spread line as compared to the line of argument which I have adopted here. The reader may rewardfully go through that rich and variegated discussion of the late Dr. S. Radhakrishnan in this connection.

of World and Life Negation plays in it (2) · Whereas, by contrast, Schweitzer says that the modern European World – view like that of Zaradushtra and of the Chinese thinkers, is, on principle, world and Life Affirming. This view of Albert Schweitzer is, on the face of it itself, very radical one-sided and the presumptuous especially in the context of Schweitzer's own open confession (3) that they, the Westerners (4). knew very little about any thought except their own, especially about Indian Thought. Nevertheless Schweitzer proceeds to develop this mistaken thesis of his in his book in a very elaborate and spread out manner and in the process of his doing so produces a number of very ingenious through not correct...arguments in support of his mistaken thesis. Let us now examine a few vital and pivotal points in his arguments. World and Life Affirmation, according to Schweitzer, consists in the fact " that man regards existence as he experiences it in himself and as it has developed in the world as something of value perse and accordingly strives to let it reach perfection in himself, whilst within his own sphere of influence he endeavours to preserve and to further it. " (5) World and Life Negation, on the other hand, says Schweitzer, " consists in his regarding existence as he experiences it in himself and as it is developed in the world as something meaningless and sorrowful, and he resolves accordingly (a) to bring life to a standstill in himself by mortifying his will-to-live, and (b) to renounce all activity which aims at improvement of the conditions of life in this world (6) " Let us first take up Schweitzer's definition of world and Life Negation

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2) Indian Thought And Its Development (Adam & Charles Black, London, 1951), P. 1.

3) Op. cit., P. ibid.

4) Of cource this statement of Schweitzer, cannot be said to be applicable to all the Westerns without exception.

5) Ind. Thought & its Develop, P. 1.

6) Ibid P 1-2.

and see whether Indian Philosophical Thought can, as urged by Schweitzer, be said to be World and Life Negating in that sense. Now the first point mentioned by Schweitzer in his above definition is that of ,the Meaninglessness and the Sorrowfulness of this world,' It is a pity that Schweitzer did not know that in the vast and multifaeted sphere (Schweitzer was not, it seems, properly aware either of this vastness or of this multi-facetedness) of the Indian Philosophical Thought only the Buddhism and the Advaita School of Vedanta - and they too only partly can be charged with the above philosophical view of the meaninglessness and the sorrowfulness of this world and not the other schools of Indian Philosophy, esp. not the Theistic Schcols of Vedanta, either Saivite or Vaishnavite. According to the philosophical position adopted by the majority of the theistic schools of Vedanta this worldly life-though beset with limitations and sorrowful-is not held to be either totally sorrowful or meaningless.

This world and its affairs, according to them, are neither unreal nor meaningless though beset with various limitations and sorrows. According to the Visistadvaita School of Vedanta this world is the very auspicious body of the Supreme Soul, Narayana, who constitutes the Ultimate Reality, and as such can not be rejected as meaningless or unreal. Even according to the Dvaita School of Vedanta this world, though not the body of the Superme Soul, which it is according to Visistadvaita, is real (and is eternally so) as well as meaningful. According to the majority of the Saivaite Schools of Vedanta this World is held to be a real creation of Siva through his divine Shakti (Power) and Maya (Miracle). According to all these Schools this worldly life is not only real but is also meaningful and purposeful- its meaning and Purpose being the propitiation of God and attainment of Salvation through Karma (performance of social duties) and through Bhakti (Devotion to God). All these amount to the Affirmation of this world as a necessary and auspicious Instrument or Medium to attain Ultimate Salvation or God-Realisation and not to the Negation or Dejection of this World as meaningless as wrongly conceived and concluded by Scholars like Albert Schweitzer. This world, according to the above Indian Philosophical view. becomes an auspicious Karma-Bhoomi (Forum for the performance of one's Holy Duties) and service of people here becomes verily the service of God ! And what more of or what better kind of World and Life Affirmation does a philanthropist savant like Albert Schweitzer want or expect ? We have to tell Scholars like Schweitzer here that even according to Advaita and Buddhism, although this world is held to be sorrowful and unreal, the worldly life has to be affirmatively or positively utilised for the performance of one's Dharmic-duties. Thus their philosophic position also does not amount to a total rejection or negation of this World in the real sense of the term. Further, none of the above or even other Indian Philosophical Schools can be said to recommend to us either (a) to bring our worldly life to a stand still by mortifying our will-to live or (b) to renounce all our activites which aim at improvement of the conditions of life in this world as mistakenly contended by Albert Schweitzer. To refute the contention at the above (a) we have only to point out to the Traditional Indian Condemnation of Atma-hatya (Suicide) as well as of Tamasi-Vritti (Laziness and activeness) and Jadatva (Inertness) and to refute the connection at the above (b) we have only to draw the attention of critics like Albert Schweitzsr to the Traditional Indian Ideals of Lokasamgraha and Lokakalyana (of Social Welfare) and to the Traditional Indian Doctrine of Karma-yoga esp., that spicies of it which was preached and practised by Lord Krishna in the Bhagavadgita. In this connection it is further surprising to note that Albert Schweitzer, has twisted and misconstrued even the Doctrine of Niskama-karma advocated by Shri. Krishna in the Bhagvadgita so as to lend support to his basic. mistaken thesis about the nature of Indian Philisophicol perspective. For instance Schweitzer says 'In the Bhadgava-Gita world and Life Negation, after first disarming it, allows World and Life Affirmation to take a place beside itself on the throne. It grants recognition to activity, but only after activity has renounced natural motives and its natural meaning. By suitable tactics it renders its opponent harmless. It creates the conception of de-materialised action..... ....

....

But action which has ceased to be purposive in a natural way has lost its significance. The only activity which is truly of higher quality is that which sets natural aims before it and realise these in self-devotion to a Supreme end."(7) This passage from Schweitzer's 'Indian Thought And Its Dovelopment, is one of the best specimens of subtle philosophic twisting. misunderstanding and self contradiction. Schweitzer's self-contradiction can be clearly seen in the last sentence of the above passage where he says that the activity of a truly higher quality can have before it only natural aims and also, self-contradictorily, that these natural aims can be realised in 'self devotion to a Supreme End or Aim. I wonder how Schweitzer expects us to realise our Natural Aims with our selfdevotion to our Supereme Aim without dematerialising & spiritualising those Natural Aims Obviously Schweitzer is not identifying our Natural Aims with our Supreme Aim. Or is he ? If it is said that he is, then I say Schweitzer is a Naturalist Philosopher which he probably is not either according to others. If, on the other hand, it is said that Schweitzer is not identifying the Natural Aims with the Supreme (and obviously Ethical and Spritual) Aim, then he is clearly admitting and acknowledging the legitimacy of the process of dematerialisation and spiritualisation of our actions as recommended by Krishna in the Bhagavadgita.

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7. Op. cit. P. 191.

Divine Paradox

-S. S Pattani.

Who can solve the mystery of creation,
Working of the world or its dissolution
Most wondrous is this universe,
Countless planets in it traverse.
Who is the traffic controller,
Who prevents collision inter-stellar?
Vain is the man who declares
He is the master of all he surveys,

Who created the solid earth ?
Millions of tons it can support.
Precious metals in its bosom holds,
Iron, manganese, diamond and gold
Sowing in it small seeds
How do we get big trees ?
Vain is the man who declares
He is the master of all he surveys.

Who created the infinite ether ?
Intangible, all pervading pure ?
In it all beings exist.
And waves of energies.
Connecting all distant places,
Breaking the barriers of space,
Vain is the man who declares
He is the master of all he surveys.

Who created the powerful fire ?
Giver of heat, energy and light ?
Sun is the source of all energies,
Which make possible all activities.
Who created this magnificent sun,
And how, is it know to anyone ?
Vain is the man who declares
He is the master of all he surveys.

Who created the primal life force,
Always in motion but invisible
The power that sets in motion
The gigantic wheels of creation,
Where is its generating station.
Regulator or lines of transmission ?
Vain is the man who declares,
He is the master of all he surveys.

Who created the indispensable water ?
To all beings it is the life giver.
From sea to sky and back to earth
By streams, rivers in sea to merge
Smooth and automatic is its flow.
Who regulates it, do you know ?
Vain is the man who declares
He is the master of all he surveys.

Does man know how his body is born,
How it takes shape in mother's womb ?
Or how it grows and functions ?
Perfect involuntory its actions.
Or about mind intellect or memory
How over nature he has won victory ?
Vain is the man who declares.
He is the master of all he surveys.

Enquiry will make man humble
On the clue he will stumble
Forgetting his finite personality
If he attunes himself to infinity
All world's love, bliss and wisdom
Will flow and fill his bosom
Vain is the man who will not surrender
To the ultimate all glorious power.

* * *

SCIENCE AND HUMANISM

By S. H. Divatia
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The title is ambiguous "Humanism" is understood in various senses at various levels. Human beings are both inside and outside nature Man is a finite infinite being.

Man as a part of nature is studied by scientists. The Supra physical, supra-mental nature of man is studied by Philosophy and not by science,

Science has one virtue. It mitigates arrogance latent in humanism. It is said rightly that man is the most self congratulatory animal existing on earth. He suffers from success-neurosis i. e, to say that sucess inflates his ego to the extent that modern man behaves neurotically. G B S rightly remarked that the 'Aeroplane age brings out in the open the restless, arrogant neurotic man. According to G B S there should be limit to man's capacity for knowledge, For he neurotically finds insecurity in every economic crisis, (like 'run on the bank) every spread of epidemic, every enthurst of crime.

Man has been sucessful to a certain extent in conquering nature and that has gone to his head. Moreover as the author of 'Our plundered planet' rightly says we are first plundering earth of its natural resources and have cut trees and we do not put back to earth what we have taken out of earth Man must live in harmony with nature and not concquer it. Science of ecology has warred us that we are un necessarily complicating our lives we have mistaken comfort for civilization' To-day with the aid of applied science we have learned to live comfortably but that is not civilization proper.

A peasent once remarked to Maxim Gorky that 'we have learned to fly in the air like birds, we have learned to swim like fishes under water, but how to live with other human beings in this earth we do not know, In other words before we discuss the relationship between Science and Humanism We must understand crises in Science. There is gap (a cultural leg) between physics and other Social Sciences. A physicist jocularly remarked that physics has become too complicated even for physicists and must go on a 'ten year holiday' so that Social Sciences can come up with physical sciences.

Even political Science has to come up to meet the needs of technological development H. G.Wells has remarked that present divisions of Europe into different nations as the result of horse and road era. meaning that there should be a federation of Europe out of small countries. The present frontiors between nations are suited to the age when man travelled by horses A fast moving train crosses many frontors and passport system and tarrif walls between countries are outdated.

There is crisis whithin physics itself Hersenberg's principle of uncertainly tells us that it is impossible to measure position and velocity of an electron at the same time. In other words laws of Quantum Physics are statistical. There is indeterminism in physics,

Linguistic philosophers explain this by saying that it is physics that he has became indeterministic and not universe that has became indeterministic. We cannot for human being just because we cannot product the path of an individual election with precision.

It is the concept of 'energy' that is the connecting link between success and philosophy of man. We must unravek ambiguty of the concept of the word 'energy'. Physics has abolished the concept of 'force' matter is 'chuck in spare time'. In human and spiritual success energy is used in the sense of psychical and spritual force, Even in the philosophy of vedanta there is ambiguty of the word 'Pragna' which may mean empirical intellect of man or higher spiritual power of the man.

To continue, how does man shed of his arregunce. Humanism tends to be arrogant, When we regard vastness of cosmos we shed our arrogance, That is why science has a laudatory role to play in understanding and estimating human nature. Bertrand Russel has said that philosophy deteriorates when it comes from heaven to earth for sophists. Socrates plato Aristotle degraded philosophy when it brought human considerations on the study of philosophy.

It is Vedanta alone which reconciles science and humanism by its grand unity of Atman and Brahman, Kant remarked that he was impressed by grandeur of two things the vastness of starry heavens above and moral law within. Conflict arises between science and humanism at subject-object dualism level only that is why science is at lower level of Reality and those who want to extend reign of science everywhere are rightly called imperialists' of science.

Those who praise science to the skies are confusing pure science with applied science. It is applied science with its plethora of inventions and applications that has impressed the comman man.

Prof, A, J. Ayer says 'I believe in Science, but I do not regard science to be infallible.' This is the thesis of 'fallibilism'. There is a most interesting controversy between Prof A. J. Ayer and Bertrand Russell about humanist point of view v/s Cosmological point of view, Bertrand Russel as I have pointed out above is a believer in objectivity and absolute reign of science which borders on imperialism, while Prof A. J. Ayer is a rationalist and a humanist who believes in the Kantian doctum. Never treat human beings as means only, treat it as an and in itself.

Science and Humanism appear to be antagonistic because both Science and Humanism are taken in a misleading and bad sense.

In science as I said above there is confusion between pure and applied science Both success and misuse of applied science are used as arguments to oppose science to humanism. The success of applied science has flushed scientists to regard science as sovereign whereas there is a real crisis in the principle laws and concepts of pure science,

On the other, hand humanism is understood to be the supremacy of man, with all its passions and desires(in its Jiva aspect). Then there is a real conflict between science and humanism and science. eepecially psychiatry and medicine should cure the physical and mental ailments of man. Then and then only there is a proper and useful connection between science and humanism.

The reconcilation of science and humanism is best achieved by method of Yoga and Vedanta, Vedanta is theoretical whereas Yoga is practical. In the union of theory and practice lies true Vedanta.

Yoga is both science and philosophy. At the scientific level Yoga is science of psychology, science of medicine, and aims at integration of man from lowest level to highest level.

Eighfold path or Yoga develops the physical body and by means of various asanas cures various diseases. Different asanas keep the different parts of the body in a healthy condition. Padmasana. Virasana, Bhadrasana, Svastikasana have therapeutic value. Viparatakarni Mudra helps patients in curing common colds and ton solitis, Yoga Mudra cures constipation. Somhasana cures asthama, hay fever and tonsils. Ustrasana cures disorders of the urinary bladder. Sarvangasana cures digestive disorders and constipation. Padhastrasana cures sciatica and so on (A. K. Sinha Vedanta and Modern Sciece).

At the mental level Yoga emphasises concentration of the mind through fixation of attention. It aims at super-ego integration, through proper traditional ego fixing by means of release of the primitive unconscious (psychiatric method is all this). Yoga achieves it through will power psycho-analysis and psychiatry through anti-suggestion and machine treatment.

Through eightfold path of Y oga a person can realize himself. He will be able to discard the tendencies of abnormality in his personality through the practice of Yoga, He will be able to attain the state of normality by following the elementary principles of Yoga. Finally he will be able to have trans-empirical experience during the advanced stages of his yogic practices. The attainment normal personality is a pre-requisite for the final realization of the highest state of transempirical personality, This is real humanism and it never conflicts with science religion or philosophy, Yoga is art, science. religion and philosophy all combined. Man strides through all four through increasing domensions of his personality by Yogic method. It aims at total integration of man• This is the integral philosophy of Sri Aurobindo,

It is said that the Advaitin has quarrel with none. Only fools quarrel with each other.

At the empirical level, there is the thesis of fallibilism of sciences of peircean pragmatists They reconable science and humanism by saying that science has limitations. It is true in a limited sense but science is fallible also.

At the empirical level science in fallible because in i) conformation of hypothesis ii) in testing scientific generalizations by means of probability calculus, there is always margin of error involved.

1) In conformation of hypothesis there is problem of • paradox of conformation'. Because a lower level hypothesis refutes not only its immediate higher level hypothesis but other higher level hypothesis also and one lower level

hypothesis it conforms others also. For example there are many objectionable features in Freud's theory, but the cure of the patient due to immediately higher hypothesis is supposed to prove the worth of Freud's theory which is not the case. It is sought to be solved by giving precise consistency and extent of proof by stating restrictions. There are especially restrictions on choice of hypothesis.

2) Secondly science is fallible in the sense that in testing scientific generalizations by means of probablity calculus. there is always a margin of error involved, For example in frequency theory of probability" in K rule of rejection in choice between statistical hypothesis there is margin of error involved. Empiricists call this margin of error negligible, But it proves the philosopher's point that in non-formal science" we cannot reach certaintality that there is in formal and deductive sciences like Mathematics.

3) The paradox of analysis' also marks fallobilism of science. To analyse into A and B is not to explain B for it is not equal to but something else. Analysis gives us discurvsive knowledge and not integrated knowledge.

4) Science is fallible in a grave and important sense. Science aims at value-free and objective knowledge- (even here values creep in by the back door as there are aesthetic considerations involved in choice between hypothesis) we do not bring in value consideration in judging between geocentric and hetrocentric hypotheses as was done before. Science is not respecter of persons in a sense.

But the Scientist cannot escape his quite human self. He is a mass of predilections and those predilections must inevitedly influence all his activities,

Answer of empricists is that if a clear cut procedure is emphasized in science and if we have clear ideas before hand what we want in a particular science, science can become relatively value-free. Value considerations afterwards when a physists leaves off being a physists and becomes a human being.

5) Lastly science is fallible because it abstracts. Because science abstracts it facts to regard nature and man in the aspect of ultimate Reality.

Hume first raised the problem whether science of human nature is possible, Is there a Newton of Mental Sciences ? Empirical psychology has its limitations.

These considerations of the thesis of falliabilism of sciences brings us to the ultimate paradox of man which as resolved by Vedanta philosophy when Vedanta regards Atman and Brahman as one.

Man in context of Jiva or empirical soul is part of nature and is studied by empirical psychology and biology and Man as having Attracative is above scientific scrutiny. Perhaps the only connecting link between nature and spirit is science of philosophy of Yoga which aims at self perfection' self realization of Man through moral effort and elevates man from being a finite mode only to its proper universal status. He is like an unknown boy who is really or pricncely family and ignorant of his lineage being told whose Royal son he is.

To us homely similies, man is sometimes like a bird walking on the ground forgetting he can fly (meaning he can soar to non empirical heights) or he is like a man who finds homeliness in a single storey house although he is capable of digging foundation deep and constructing a three-storey house.

In conclusion problem of science v/s Humanism can be solved by making humanism perfect and man realizing himself fully.

Swantantryaveer Savarkar's Concept of Hindurastra and the principle of Secularism.

-Sudhakar Deshpande

Democracy, Socialism and secularism have become the catchwords of modern politics in India. Political leaders who have made a profession of politics never say what they really mean and rarely mean what they really say, Political leaders repeated use of these terms have made them lose their value and validity like coins overused,

The so called advocates of secularism seem to be up against ·Hindurastra· which according to them, is against the ideal of a secular state' Let us, therefore, ask a few basic questions. What does the term 'secular' really mean ? What indeed is the concept of a secular state ? What truly speaking is the concept of Hindurashtra ? Is the concept of Hindurastra opposed to the idea and ideal of a secular state? An attempt to answer these basic questions with a clear understanding may help remove certain prejudices and proppossessions spread by propagandists of party politics.

The 20th century dictionary gives the meaning of the term 'secular' as pertaining to the temporal rather than 'spiritual', Secularism has been explained as 'a view that consideration of the present wellbeing of the mankind should predominate over the religious considerations in civil affairs and public education'.The term 'spiritual' in the former explaination clearly means other worldly' rather than 'meta-physical' as it comes an antonym of 'temporal' which means 'wordly'. 'earthly'. This very sense is conveyed by 'present wellbeing of the mankind' and 'religious consideration' respectively in the latter explanation.

From the above discussion it becomes amply clear that 'religion' in the western sense is mainly concerned with the other worldly life and things. It is probably this sense that seems to have led our so called secularists in this country to regard 'dharma' as an alien element in secular thinking, If these secularists pause for a moment and think a little cooly, they would themselves realise that dharma' and 'religion', though appear similar, are not the same in connotation. 'Dharma' ensures material wellbeing first and spiritual gain later. It is just a principle that helps maintain and sustain life here and here after. Dharma (1) therefore. is quite a broad term in its base, wide in its scope. feixible in its connotation and multiple in its application,

Having thus discussed the basic aspects. we may now turn to the concept of a secular state. D. E. Smith (2) defines secular state as 'a state which guarantees freedom of religion. both individual and corporate, deals with an individual as a citizen irrespective of his religion is not constitutionally connected with any particular religion. nor does it seek to promote or interfere with any religion.

While accepting this most comprehensive definition of secular state zealous secularists must also bear in mind two remarks of the author-firstly that religion has an institutional sense and secondly that 'such a concept of a secular state is an ideal achieved in no country' (3).

It is infact well known that the idea of a secular state

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१) यतोऽभ्युदय निःश्रेयस्सिद्धिः सधर्मः ।
सो. नी. ?
धारणाद्धर्मं इत्याहुर्धर्मेण विधृताः प्रजाः ।
यत्स्याद्धारण संयुक्तं स धर्म इति निश्चयः ॥
म. था. १०,११०,१३

2) D. E. Smith - India as a secular state, 4

3) Ibid.

came into being as a reaction against popish domination in state affairs. The reformists of advocates of secular state did not deny the Pope his authority but restricted it to life and things other worldy. i. e spiritual which, according to them, was the field of religion Viewed against this background of the West, Indian tradition in political affairs appears altogether different. D. E. Smith himself confirms this view when he remarks, " the available evidence does not seem to show any strong theocrative tendancy in the polity of India (4). It would not. therefore, be out of context if we slightly elaborate this aspect of ancient Indian political thinking for the better understanding of the concept of "Hindurastra" which to its opponents is antisecular.

Ancient Indian political pundits no-where mention " Dharma among the constituents " of their well elaborated ' saptanga rajya' theory. The seven constituents or limbs or organ as diserihed in ancient Indian political terminology are 1) Sovereign protector (स्वामी) 2) Ministers (अमात्य) 3) Territory (जनपद) 4) Forts (दुर्ग) 5) Exchequer (कोष) 6) army (वल) and 7) allies (मित्र) (5)

Not only in its organigatianal but in its functional aspect also. 'Rajya' in ancient India concerned itself only with the worldly life. Its only functions as defined were protection from external enemy, invader (रक्षणम) maintenance of law and order and peace (पातनम्) and assuarnce of material wellbeing and safety and security of worldly possessions. (योगक्षेमच)

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4) D. E. Smith - India as a secular state. 62.

५) स्वाभ्यमात्यजन पद दुर्ग कोशदण्ड मित्राणि प्रकृतयः।

कौ. अ. ६.१

Besides thisn postive emphasis on the secular aspects regarding organizational and functional nature of the state, a negative warning to keep spiritual authority and temporal power apart, also has been sounded by the ancient Indian political theorists (6). Ancient Indian state thus seems to have been zealously guarded from assuming any theocratic character Ancient Indian king has never been allowed to become a priest and priest a king ,Though dharmain this country was accepted as a basic principle and a controlling power of life, both personal and social. it was not allowed to dominate state affairs. Hindu mind though believed to be conservative in its attitude and outlook need not, therefore, be regarded anti-secular by temperament. On the contrary. it may be said, that secular attitude as far as state affairs are concerned, seems to be bred in his blood by tradition and teaching as is evident from the above brief discussion.

With this context in view let us now turn to the concept of Hindurastra. Veer Savarkar. patriot matchless in his love and sacrifice for the cuuntry and a thinker with a critical mind. is the first exponent of a well defined concept of Hindurastra. According to him who form a national majority in this country are a nation in their right. This national majority regard this land-Bharat. stretching from Sindhu (river) to Sindhu (sea) as their father land i. e. the land of their forefathers (पितृभू) and their holy land i. e. the land of their various religions, culture and historical heritage (पुण्यभु) etc. This national majority bear the name of 'Hindu'

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६) तपोमंत्र बलं नित्यं ब्राम्हणेषु प्रतिष्ठितम् ।
अस्यं बाहुबलं नित्यं क्षत्रियेषु प्रतिष्ठितम् ।
ब्रम्ह क्षत्रमिदं सृष्टमेकयोनि स्वयंभुषा ।
पृथक्बल विधानं च तल्लोकं परि रक्षति ॥

म. भा. १२.६५.१३,१

Savarkar V. D. Essentials of Hindutva, 75.

and is known all over the world by this nomenclature of historical import because of its sacred association with the river 'Sindhu' from times immemorial (7).

While elaborating his concept of 'Hindurastra', Savarkar makes it quite explicit that it is not even in the remotest a religious concept He accepts no such term as 'Hindudharma' which according to him. came into use us synonym of Hinduism, in its mistaken popular sense. Hindudharma for Savarkar is one broad single term pointing to all dharmas of Indian origin and content such as Vaidic, Jain, Bouddha, Sikh and many other sects of all shades. And it is to be noted here that 'Hindudharma' even in its broadest sense, Savarkar does not accept as basic to his concept of Hindurstra. Savarkar uses the term 'Hindutva' meaning. 'Hinduness' and regards it as the heart and soul of his concept of Hindurastra. He does so in order to emphasise the historical character and politicl-cultural content of his concept. It should become amply clear from the above analysis that Savarkarian concept of 'Hindurastra' is purely and perfectly secular.

'Hindurastra' in Savarkar's political thinking: thus being perfectly a secular idea guarantees freedom of religion, individual and corporate both. 'One man one vote' irrespective of religion or race or culture. Savarkarian Hinburastra assures the minorities full freedom 'to follow their religion', speak their language. develop their cnlture among themselves provided it does not infringe on the edual rights of others or is not opposed to the public peace or morality(8) 'Hindurastra' thus is democratic in its approach, modern in its attitude and secular in its nature and character for it does away with all practices, customs, conventions

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७) आसिन्धुसिन्धु पर्यन्ता यस्य भारत भूमिका ।
पितृभु पुण्य भूश्चंवस वे हिदुरिति स्मृतः ।।

८) Savarkar V.D. Presedential speech, 20th session Nagapur.

having no relevance in the modern context, how-soever sacred these might be regarded from religious point of view. Savarkar's concept of Hindurastra, it may now be clearly understood, is perfectly democratic in approach. purely modern in attitude and absolutely secular in character, It would be very just and apt to conclude in the words of Guy-De-Aldred, the first British citizen who fought and suffered for India's freedom remarks 'The Hindu concept of a state is secular, not religious. What the Hindus have in common is loyalty to India and its culture, The common feature is Hindutva (Hinduness). This connotes nationalism, rather than religion (9).

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९) मुकुंद सोनपाटकीं: 'दर्या पार'

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STOTRAS IN DURGA SAPTASATI

-By Dr. C. L. Prabhakar.

Pranatanam prasida tvamvisvartinasini,
trailokya vas[illegible]dye lckanam varada bhava .

(1)

Puranans formed a veritable source for knowing the mythology of various deities bote male and female. Vedas, however, claimed their originality for the raise and development of certain details like Agni, Indra. Varuna, Ambika etc. Puranas are considered as exigeses of vedas and they have also contributed adequately to know much about the deities and thus they gave an impetus for a distinct study and understanding of deities as a whole.

Munis are the authors of Puranas. Munis were those who have had a direct communion with God and also an understanding regarding the nature and behavious of deities. Munis are infact the chief promulgators of the religious culture of India. Consequently. in order to benefit the humanity of time to come also' they kept our record, their knowledge and experience regarding deities and as well on other fields of miscellaneous interest.

Goddess Durga was one among the deities of importance and prominence.She attracted the attention and devotion of people. She is the manifestation of Goddess Parvati. the consort of Lord Siva, Goddess Parvati did good for the gods and the worlds in her manifestation as Durga. Contrary to this manifestation. Lalita is another form of that Parvati Devi only those forms were taken by Devi in order to destroy demons who disturbed the peace quite now and then,

Markandeyapurana discusses Durgadevi. Besides this purana, there are other several Sanskrit texts (2) which descriced this deity. Durga saptasati (DS) is a portion in the MP. In seven hundred slokas, spread into thirteen chapters. DS narrates the caritam of Durgadevi (3). Suratha and Samadhi were the two distressed to whom the greatness of this deity was narrated by a seer. DS is respected as a religious text also. It is employed in recitation and worship also on certain occasions in order to obtain fulfilment of certain specific desires (4).

There are three sections in the DS. known as Prathama, Dvitiya and Uttama caritas. wherein Mahakali, Mahalaksmi and Mahasarasvati forms of Durgadevi are described respectively. These relate to the exploits of the Goddess as she was in war with those respective demons. Besides a graphic narration, stotras of the devi sung by gods. are also incorporated. In fact these stotras pleased the goddess and she responded to their requests.

There have been attempts (5) to interpret and describe the mythology of Durga and methods of her worship also. But. a little focus seems to have been made on the. stotra part of this saptasati. Therefore the present attempt is believed to add to that direction of study in respect of this deity to a certain extent, The text contains narration and stotras both being interdependent. DS is regarded as one of the prasthana trayis of Srividya cult,

It is not out of place to mention that Goddess Parvati (mula virat) as such is not known for importance and emphasis in the tradition as much as her other manifestations. viz.. Durga. Lalita (6) etc. In fact these manifestations show her manifold forms both soft and ghastly, It is also interesting to notice that many stotras and Sahasranamas relating to Parvati directly are not known elaborately. It appears that only Parvati Sahasranama is available but in MSS (7) form. It is not known in the same manner whether or not Astotara and trisati etc of Parvati are available at all. It will be useful if they are all printed in case of availability. This indeed, is a matter of interest and a probe (8) in this direction would be rewarding.

Goddess Durga killed in war the noted demon-chiefs viz.. Madhu, Kaitabha, Mahisa. Sumbha and Nisumbha As is described by the poet in Durga saptasati (DS), in order to turn these demons pure, the goddess killed them with her weapons sastra (putah) after fighting a war. She performed this with her aforesaid forms. Earlier Durgadevi had made a promise to the gods that she would respond whenever she was called upon for help (9). Durga fulfilled such a promise. She thus, came to be known as Satya or Satyapratigna.

Now the Stotra portion. Stotras found in DS bear elegent style and they are simple. Goddess Durga is deity known for her rupa (form), Virya (valour), Daya (grace) Karuna (compassion) and Pratapa (prowess). These qualities of the deity are poetically portrayed in these stotras. These sets of stotras running to a total length of 139 slokas appear to be of same standard as they have shown a sense for poetic beauty and art for systematic expression: They are quite different in style compared to most of the slokas found in other Puranas.

◆ ◆

II

The opening chapter of the DS deals with the circumstances leading to the death of Madhukaitabhas by Lord Vishnu. He was under the deep spell of y ganidradevi. When Bahma prayed to Mahakali (Yoganidradevi), she gave way for Lord Vishnu who later could kill the demons. The stuti (1 73-87) is of fifteen verses. This may be regarded as set I. There are three more such sets which are mentioned below:

Chapters 2-4 of the DS describe Mahalaksmi. She is light (tejorai) but personified in the form of a woman (11). (nari) Gods entreated her (12)to kill Mahisa and his followers. As an expression of gratitude, gods praised that form of Goddess Durga in a length of twenty five verses (4.3-27).

All these slokas are not highly ornamental style. This is our set II.

The fifth and the succeeding chapters of the DS extol goddess Durga in her manifestation viz,' Mahasaraswati. Gods sung this stotra (5.9 83) in order that she would put off the demons. viz.,Sumbha and Nisumbha. Later gods complimented (11.1-35) Mahasaraswati refering to her might and exhibiting also their gratitude into her. This is the plot in brief relating to Durgadevi and her manifestations.

Set I is a prayer for yoganidradevi who was later described as Mahakali. In this, she is eulogized refering to her identifications and qualities' Regarding har sattlement or abode, the poet beautifully described the same, Poet described her as having settled in the eyes of lord Narayan (harinetrakrilayam).

The creator (Vedhas) toog initiative to praise her. Herein she is conceived as para janani of worlds; and beings. Her Prabhava is described to be mani fold, She is identified with several other deities and abstract nouns. Por example, she is described to be identical with Samdhya, Vidya, Medha, Ratri (maha ratri, kala ratri etc..) etc. All these enhance her greatness. She is known (13) forauspecious and ghasthy forms, She is a source for contrasts (14) Praising her in that manner, Brahma imperatively requested her. let the Lord get up in order to kill the demons who troubled gods very much (187)".

Yoganidradevi is given other names viz., kandgini. sulinigadini etc . indicating the weapons she wielded in war. This reference is made in DS in order to emphasize her connection with war This Goddess was pleased. She appeared before gods and announced her grace (1,91).

Set I strikes a note of simplicity and directness in style. From this set I further, it is possible to gather a few hints (15) regarding the way how best one can command response from the deity under prayer or worship and secondly the way (16) how the goddess could get out of the body of Lord Vishnu or any such deity for that matter, The method however is popular and mentioned in the rite of pranapratistapana of a deity on a Kalasa or bimba.

Set II denotes 'thanksgiving'. Here the poet uses an expression (17) referring to the experience of joy in gods for Durgadevi killed Mahisa, a tough nut to crack- (4.3-23) and (4.24-27) are the two types which can be noticed in the set II from the point of view of its compositional pattern. There is a good deal of poetry making in this for there are several expressions and ideas which refer to sabda and artha saundarya. For inatance, while mentioning (18) a set of war. weapons wielded by her, the poet uses the phrase. Kara Pallava Samgini which brings unique grandeur to the set of slokas.

Gods pleased her with hymns (Vagbhih) antustuvuh. This, suggests that stotra recitation appeals her and brings satisfaction also to her These hymns contain a fair description of qualities like beauty, skill, strength and attainments etc. in war referring to the Goddess.

As noted earlier Mahalaksmi is but Light/effulgence personified and endowed with strength by gods. Yet gods attribute fame to her that she with her self-energy (atmasakti), was able to destroy demons and bring about peace in the universe.

She is identified with Svaha and Svadha. The poet explains (19) such a situation because she is common in the aspect of Sacrifies ment for Gods and ritual meant for pitrs. She is the primordial Energy (adya parama prakrtia) standing supreme and unreachable by dosas (sins). She is thus pure and therefore turns others also pure.

She is paramavidya. She is the sound perfected (Sabdatmika-vyakaranarupa). She is the very source of vedas viz., RV, VY and SV. She has knowledge of the tattvas of all vidyas and tantras. She is gauri. And so on. Each name that she bears stands to signify a specific quality or achievement.

She has chosen to remain in the heart of her enemy Kaitabha (20). This is unique distinct on in her personality. She is known for immeasurable kindness and compassion. This set contains many examples to illustrate her compassion, Although she was angrey like Yama in Anger, yet the demons fought (21) a war with her. This poet imagines to be so due to the grace beaming in her face. At another place, the poet describes that Mahisa and other demons grew not blind because of setting the goddess and her lustrous weapons that reflected flood of light (prabha) etc,, because her grace was protecting the demons and so on.

Gods requested that 'asubha matis' should be destroyed and good luck be granted to the devoted. She is born to rule good and destroy bad in the world. She bestows wealth, prosperity and fame (22). She wards off sorrow due to misery, sickness and poverty. She is thus described as parama arti hantri.

This set is instructive. For example, at one place it is said " to do sin is to convert hell '. More will be pointed out elsewhere.

She is worshipped by all-gods, men and great seers (23) who wanted gains both for body and spirit.

Now the set III (5 9-83). This set has the largest number of verses. It describes Goddess Durga as Maha Sarasvati. This aspect of Durgadevi shows several other forms justifying the definition of the name Mahasarasvati. She is further called as Vyapti devi also. She with her several forms ultimately killed Sumbha and Nisumbha.

Devas troubled by these demons requested Goddess Parvati to fulfil her promise (24) that she would help them at a time when gods need the same. Accordingly the

Goddess set herself into a form of a beautiful lady and tempted the daitya chiefs for war.

Set III is known for variety (5.9-12). (5.13-75) and (5'75-83 are the types in this set which mark shift in the style. Moreover this set appears to be of Sahasranama type.

5.9-12 is denoted by a pattern viz, the slokas begin with namo and end with namah and this is highly interesting, Further 5,13-75 run with a frame-work viz.. ya devi...... Sarva bhutesu samsthita·namah tasyai (2) namo namah" wherein different words describing devi's manifestations are fitted in, This reminds one of the patterns of style already found in the rudra adhyaya (16 ch) and camaka adhyaya (18 ch) of Vajasaneyi Samhita (VS), In these VS enumerates the forms of Rudra and desires of sacrificer respectively, In DS, these types include the forms of Durgadevi.

It is pointed out that Durgadevi is present in about twenty one forms (25) which were active at the time of fighting with demons who gave scope for such a vibhuti of the Goddess in war. This type of enumeration describes the Kinship of the deity with her devotee.

As in the previous aspects. even here, the goddess is requested to bless the devotee and obviate (26) apads in order to gain victory. There is a good percentage of atharvanic element (27) in this set. Goddess Parvati was pleased with this set of stotra. She responded to gods appeal.

5.78-83 enlists the weapons that the goddess wields. The weapons are sula, khadga. ghanta. capa. etc. This set formed totally a preamble to invoke and activise the energies of the goddess and therefore appears significant.

Now the set IV (11 1-35) which is like set II that has the character viz.. 'thanksgiving'. This stotra is recited by all gods together with Rudra and Agni, congraturating her for victory over demons, Moreover such victory is favourable to them, They praise her with joy that was indidated on heir faces. (28).

Just as in the previous, even here and one finds internal shift in the mode of this stotra. 11 1-7 contain prayer in general for Mahasarasvti pointing out her grace (prasada) and protection (raksana).

She is uniquely referred here too as a mother (29) and also as a sustainer of the entire creation: She is identified with vaisnava sakti. She is identified with Vidya, Sastra etc. Her pervasiveness in all women is specifically marked in this set.

11 8-24 is otherwise also known as narayani stava seperately. Every sloka ends with the verse half viz, narayani namostute. At 11.25 the refrain changes and reads, Katyayani namostute Interestingly 11 27 reads bhadrakali namostute, thereby poetically monotony is relieved. 11,27.28 contains ayudhastuti of the goddess, Further 11.29-35 bear the simplicity that of 11.1-7. Thus this set seems to be an interesting piece of poetry.

Mahasarasvati is beautiful with her gracious face (Saumyam Vadanam) and decorated with three eyes. Her is vibhuti is great, Each form of her characterised (30) well in the DS with her respective weapons and Vahanas For example Mahesvari (31) is described to behaving great bull as her vahana. She wields the weapons viz,. trisula, cakra and ahi in her hands in that form. Likewise camundi and other forms.

She protects devotees from all fears(sarva bhitibhyah) and grants material prosperity and later happy regions of the world. This she does severally assuming many forms(11.30) In the interest of her devotees. She protects one from certain diresome situations (11.32) and heals even incurable diseases 11,29. Mahasarasvati is extolled thus that she is capable of granting fulfilment of all kinds of desires.

These four sets of stotras have more information to add to the mythology of the goddess following certain pattern in its compositional style. Even though these stotras occurred as a part of purana, yet these possess all the dignity and greatness of a stotra. An idea that stotras of Goddess that are found in scriptures should be studied separately is well in vogue (31) already in the field of research. Such a study in general throws light on the character and development of Mythology after the period of Veda. Moreover it is difficult to find all the details at one place only. It forms a work to search for such details, sources being unlimited in the literature.

Apart from the details on the goddess, these stotras pass on certain truths (32) In respect of devotion unto god. In the same manner, social conditions of the times of DS are also vindicated through these stotras.

III

To conclude our discussion, the following may be stated,

1. DS is a portion in the Markandeyapurana. DS contains a narration of the details regarding the goddess and also her encounter with demons in war.

2) There are four sets of stotras made by gods in order to urge the Goddess far war and compliment her for victory over them. They are written simple and direct style.

3) Besides the details on Durgadevi, one is able to gather details regarding the social conditions and philosophical truths (33) of Hindu religion from these portions.

4) The stotras as a whole indicate a tone of universalism. Many verses are universal in character and universal peace and prosperity were aimed at in the prayers (34) by gods, From this point of view also, these stotras deserve

our attention. In fact a devout propagation of these sets awakens the spirit of universatism These stotras donot look like biased or sectarion ones even,

5) Stotras give a message that bhakti formed the basic trait to move the heart or deities. When bhakti is rightful. as the stotras point out. response from the deities is certain. Rather it incllcates that a relation between deity and a devotee could be visualized only through the means of bhakti and concentration In order to practise these, primarily a discipline over the behaviour of senses was stressed to be a prerequisite

6) In the history cf stotras on Parvati devi these sets of and hencea valuable contribution stotras foundin the DS make significant stage.

7) As tradition stresses. gods are origional authors of these sets of stotras

Papani Sarvajagatam
Prasamam naya asu.

NOTES

✲: Paper submitted to the XXVIII AIOC,Dharwar, 1976.

(Unless otherwise stated all references are with reference to DS)

1) Kane P.V., Section on "Durgotsava". Hist. of Dharmasastra Vol. 5 Poona,

2) Other texts- Devibhagavata, Mahabharata. Brhannadikesvara Tantra and Puranas like Brahmanda. Vamana, Bhavisyat. Kalika' Linga etc..

3) Prabhakar C. L. "Goddess Durga" B.V. Bambay, 1969 pp 22-38

4) Vide DS , 13,20.25, 12 22-29 etc. - for success in battle and life etc,, and finally for moksa.

5) 1) Majumdar, '' the concept of Durga'', JRAS 1912 London,
   2) Sircar D,C, 'worship of Goddess Durga.
   3) Banerji S, C, ' Durga worship in Bengal'', JORT Vol. 39 Madras pp
   4) Joshi J, R. Goddesses relating to Rudra ''BDCRI Vol. XXXV, No. 1-2 Poona 1975 pp 55-61.

5) Rajeswari D. R, ''Goddess Durga in mahabalipuram'' Triveni, Vol.XLV No. 2 Macilipatnam'1976, pp.50 54

6) a) Prabhakar C.L. ''Goddess Lalita'', B. V, Bombay, 1968 pp 82 93,
   b) Prabhakar C'L. 'Goddesses Durga and Lalita, A contrast'' Triveni. Vol, XLIII. 1974 pp 60-65 Macilipatnam,

7) Vinde Raghavan V, ''Catalogue catalogorum'' for Parvati sahasranama. Also oudh XBIII, 1884 92 Catalogue of Sanskrit MSS in oudh.

8) A project is under progress relating to the study of all the printed stotras of Goddess Parvati from various points of view

9) 5,81- Also Ittham yada yada -danavottha 11,54

10) 1,63 11) 2,13 12) 2,20 ff 13) 4 26 14) 4.26

15) The hint. for example, being that concentration, meekness and devotion upto the deity from the key to commend the grace of that deity. She is a great votery of her Bhaktas,

16) 1,90

17) Praharsapulako dgamacarudehah,

18) 4,27 19) 4 12 13,1 20) 4,11 21)4 19-21, 22) 4,15

23) 4.6 (akhilamaharsi devapujya)

24) 5,82

25) Visnumaya, cetana, buddhi, nidra, ksudha, chaya, sakti, trsna, ksanti, jati, lajja, santi, sraddha, kanti, Lakshmi, Vritti, Smrti, daya, tusti, matr and hanti- She is exclusively pervading in the form of 'citi' in all beings (11,31)

26) 5.82

27) Repetition is a characteristic of atharvanic element. The stotra sets do contain repetition but not verbal but of ideas. It is said unless repeated petitions are made to deities,they do not respond quickly although assurances are made in stotra literature for quick responses by the deity,

28) Vikasivaktrabjavikasitasah - 11 1, the poet is rather poetic as he uses a methaphor here.

29) 11,30 Exclusively 'amba' or 'ambika are employed in this set and this is indeed significant,

30) 11, 13-20 - The forms viz- Brahmani, Mahesvari. Kaumari, Vaisnavi, Varahi, Narasimhi, Indrani, Svaduti, Camundi. Katyayani, Bhadrakali etc., of Durgadevi are mentioned together with their corresponding features that marked those rupas,

31) 11.14

32) E, g, Lalye B, G Studies on Devi Bhagavata, Bombay, Wherein Stotras found in Devi Bhagavata are discussed.

33) e,g. the concepts like Moha, maya etc. are picturesque in these stotras, Moreover the perial awaiting a victim of these is also hinted in them.

34) For example, consider the expression, 'abhyasyate Suniyatendriya tattva sarain'', Here the idea of repeated practice of worship of Goddess having had an understanding of the tattva of the senses which are well disciplined, (2) ''a subhamati ' is an impedimen to win the grace of the Goddess.So a prayer is made that asubhamati be destroyed, Thus it is highly instructive, Further set III has universal character. There is a prayer asking the Goddess to protect all the worlds,

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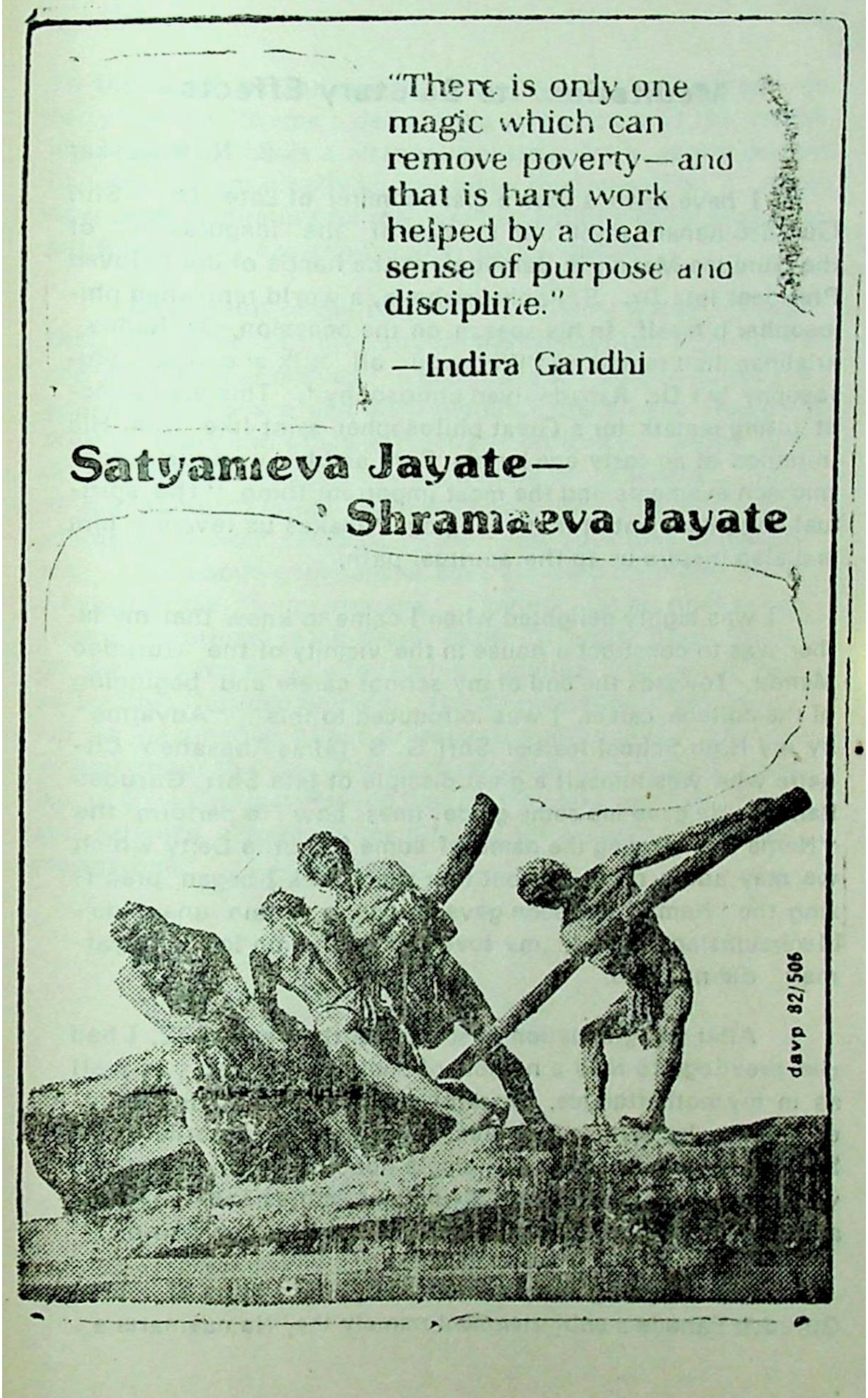

"There is only one
magic which can
remove poverty—and
that is hard work
helped by a clear
sense of purpose and
discipline."

—Indira Gandhi

Satyameva Jayate—
Shramaeva Jayate

davp 82/506

Meditation. Its Salutary Effects.

–S. N. Badaskar

I have always been a great admirer of Late Dr, Shri Gurudeo Ranade right from the day of the inaguration of the Gurudeo Mandir in Belgaum. at the hands of our beloved President late Dr. S. Radhakrishnan, a world renowned philosopher himself. In his speech on the occasion, Dr. Radhakrishnan had remarked "We, you all talk and read philosophy but Dr. Ranade lived philosophy". This was a most fitting remark for a Great philosopher saint like him. His initiation at an early age by his Guru and his various academic achievements and the most important thing " the spiritual enlightenment at that young age" makes us revere him and also inspire us to the spiritual path,

I was highly delighted when I came to know that my father was to construct a house in the vicinity of the Gurudeo Mandir, Towards the end of my school career and beginning of the college career. I was introduced to this "Adyatma" by my High School teacher Shri G. S (alias Abasaheb Chhatre who was himself a great disciple of late Shri. Gurudeo Ranade. He gave me some guide lines how to perform the "Nema'. by attering the name of some favourite Deity which we may adore most. About four years back I began practising the "Nema ' but soon gave up due to certain unavoidablecircumstances. But, my love and affiliation for "Adhyatma" did not fade.

After my graduation in science in the year 1972, I had the previlege to read a number of books in Ehglish. as well as in my mothertongue, Marathi on the work of Shri Gurudeo Ranade by various disciples. and also so many other great books. I also never missed a single opportunity to attend the various Seminars Gurudeo Memorial Lectures and Pravachans conducted under the auspicies of the Gurudeo Mandir.

I have been greatly influenced by the basis of Shri Gurudeo Ranade's enlightenment namely the,'Namasmarana,, In the month of January this year I was again inspired to carry out the "Nema' daily in the early hours of the morning, Though this is a strenuous exercise for a young person like me, I am greatly impressed by the fruits of it. I have now been meditating for the past two months and I wish to put forward my experiences after performing it.

As a result of the performance of the "Nema", I have been able to control my various passions such as anger, envy and also sexual desires. I find that I am able to spend the whole day in peace and calm and discharge all the routines both at home and office without any difficulty. I also find that I am able to cultivate the quality of 'Patience", I am able to acquire enough confidence to accomplish any fie.d job or table work assigned to me by my superious in the office. The above experiences have elevated my belief in the efficacy of the 'Namasmarana'. Therefore let us make an attempt to atleast reach nearer to the 'Ultimate Goal 'though we may not be able to reach the spiritual Heights achieved by Shri Gurudeo Ranade. The attempt should not be given up irrespective of our preoccupations and busy schedule throughout the day. I wish to conclude by praying at the feet of Shri Gurudev Ranade that He may give me the strength and patience needed for maintaining the exercise of the "Namasmarana". " Jai Gurudev".

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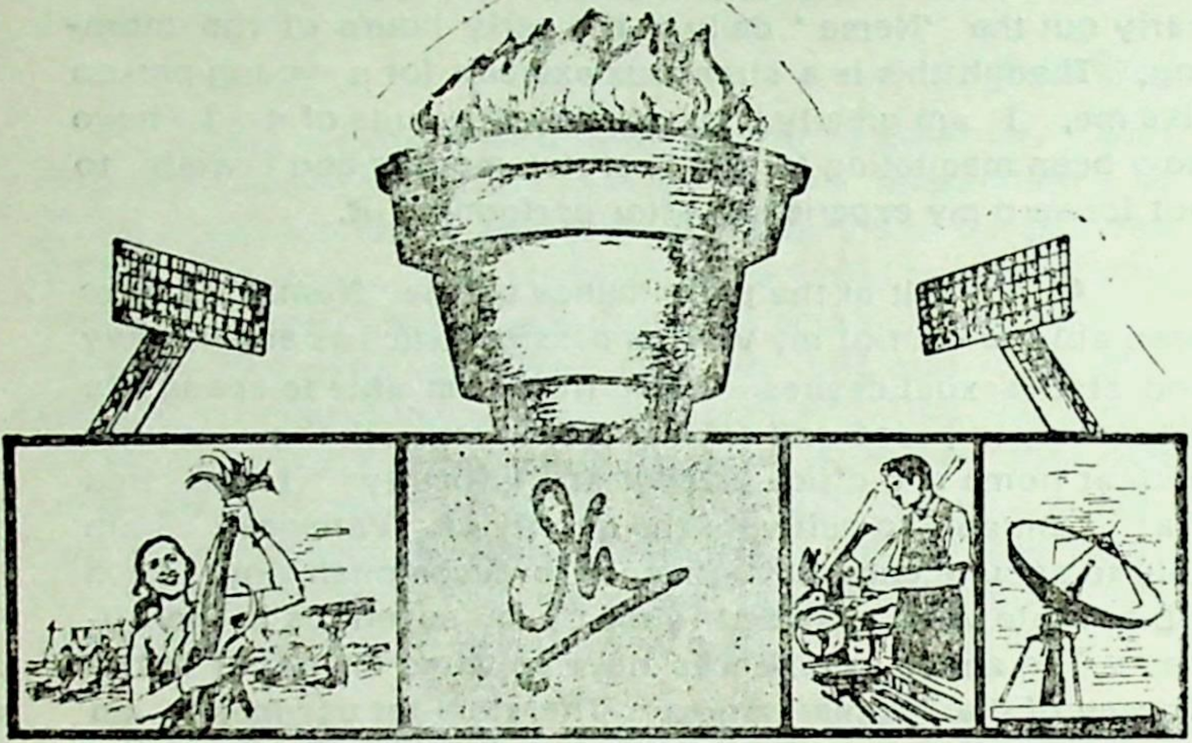

SHRAMA EVA JAYATE

Leadership discipline and hard work made the 9th Asian Games a dazzling success which brought world-wide tributes to India's capacity for organisation and rapid execution of ambitious projects.

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Keep the Torch Burning

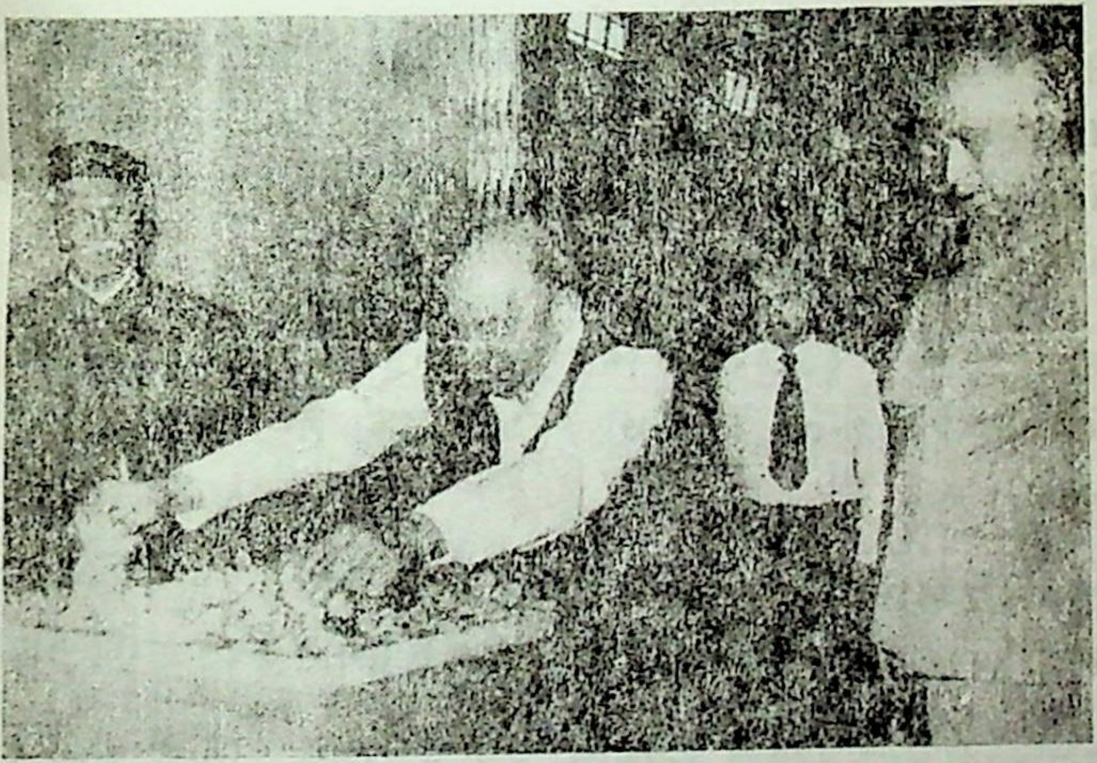
Let us extend the Asiad spirit to the larger arena of national endeavour.

Our economy is on the move. It is in our hands to maintain the improvement to lighten the burdens of our millions. This endeavour is for each one of us.

LET US ALL JOIN HANDS
TO BUILD A STRONG NATION

davp 82/558

Visit of Shri C. S. Varde, Chairman Saraswat Co-op. Bank to Gurudeo Mandir on 14-1-1983.



1) J. V. Parulekar 2) C. S. Varde 3) Satish Herekar
4) D. B. Parulekar

दि मराठा को-ऑप क्रेडिट बँक लि., बेळगांव.

स्थापना - १९४२ फोन - हेडऑफीस २०५३५
मार्केट यार्ड शाखा - २०७८५ ,, २५१९४

इवलेंसे रोप लाविले द्वारी । त्याचा वेलू गेला गगनावरी ।।

आजची चिंता भाववाढ -

भाव वाढींवर उपाय - काटकसर आणि बचत, अधिक उत्पादन.

बचतीसाठी - मराठा को-ऑप. बँक.
आम्ही तुम्हांला मदत करु. तुम्ही स्वावलंबी बना.

सेव्हिंग्ज खाते - महागाईच्या काळात किरकोळ बीले भागविणें वगैरे. अडीअडचणीत उपयोगी खाते, केवळ १० रुपये भरुनही उघडता येते. नंतर दरमहा शिल्लक टाकली कीं, इतर मुदतीच्या ठेवीत रुपांतर करता येते.

भाग्योदय ठेव - १०० रु. चे मिळतात २०३-१० किंवा १०००रु. चे मिळतात २०३१-०० केवळ ७२ महिन्यातचं ही रक्कम दाम दुप्पट मिळते.

क्युम्युलेटिव्ह ठेव - दरमहा १० रु च्या पटींत रक्कम ठेवता येते व एक रकमी रक्कम मिळते. दरमहा कांही रक्कम नियमीत बचत करणें सोयीचे.

सेवानिवृती नंतर दरमहा उत्पन्नाचीं सोय - दरमहा १००रु. जमा करुन ७८ महिन्यानीं दरमहा ११४रु. घ्यावयाचे शिवाय मुद्दल सुरक्षीतचं व इतर आकर्षक ठेव योजना. राष्ट्रीयकृत बँकापेक्षा सर्व ठेवीवर १% ज्यादा व्याज.

बँकेच्या मुख्य कचेरींत)H. O.) मौल्यवान वस्तुच्या सुरक्षीततेसाठी लॉकर्स व्यवस्थेची सोय.

टीप :- अधिक खुलासा व सविस्तर नियमासाठीं आजच बँकेला भेट द्या ! तुमचे आनंदानें स्वागत होईल.

- संचालक मंडळ -

श्री. अर्जुनराव ल. हिशोबकर	चेअरमन,	श्री. सदाशिवराव भ. हंगीरकर	व्हा. चेअरमन.
,, अर्जुनराव गो. घोरपडे	संचालक	,, परशराम क. हुंडे	संचालक
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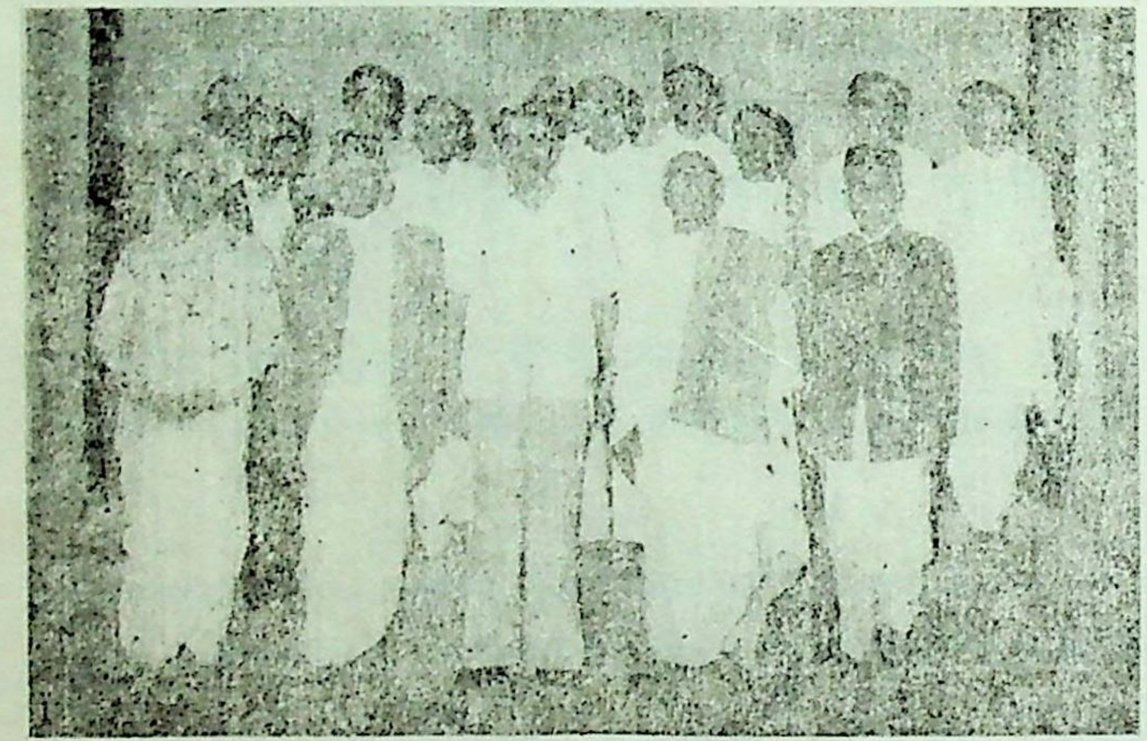
,, बाळकृष्ण गु. भातकांडे	,,	,, भाऊराव मा. जाधव	,,

श्री. आर. के. उंदरे मॅनेजर M. Com. LL. B.

Inauguration of Gurudeo Ranade Memorial Lectures on 15-2-1983.



1) M, M. Mohata 2) K D Sangoram 3) M. Raghavendra Rao Spl Dy Commissioner Bgm. 4) Mahuli Ramacharya Gopalacharya 5) J. V. Parulekar

The Academy of Comparative Philosophy and Religion, Belgaum.

Report for the quarter ending 31-3-1983

Shri C. S. Varde. Chairman Saraswat Co-op. Bank Ltd. Bombay paid a visit to Gurudeo Ranade Mandir on 14,1.1983. He was taken around the Mandir. He expressed his satisfaction over the work done by this Public Trust.

Yogiraj Manohar Harkare of Nagpur came to Gurudeo Mandir on 16-1-1983 and delivered talks for a week on

' जन्म मृत्यु रहस्य आणि कुंडलिनी विज्ञान '

daily in the evening. In the morning, he gave valuable guidance and advice to persons who attended 'Yogasan-class for about an hour.

Shri Mahuli Gopalacharya, *M, A.* Kulpati, Satyadhan Vidya-Peeth, Mulund Bombay delivered Gurudeo Ranade Memorial Lectures for 5 days from 15-2-1983 in the Evening. The topic of his lectures was 'Daivee Sampat' and the daily audiance was laudable. These lectures were inaugurated by Shri M. Raghavendra Rao, Special Deputy Commissioner. Belgaum.

Donations were received from-

Shri S. K. Gokhale, Bijapur	Rs. 400/-
Shri B. R. Patil Basapur	Rs, 5/-
Sou. Sandhya V, Deshpande, Tilakwadi, Belgaum	Rs. 11/-

New Life-members and subscribers.

Dr, D. V. Panditrao, Jamnagar	Rs. 300/-
Shri V. B, Risbud C/o. Dr, K S. Gogate, Miraj.	Rs. 100/-

* * *

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